

## THE STRUGGLE FOR EXISTENCE

139

guage intercalates a *k*.<sup>1</sup> The Arawaks have words which only men may speak, and others which only women may speak.<sup>2</sup>

Dialectical variations are illustrated for us by facts which come under observation and report. Christian<sup>3</sup> mentions an American negro castaway, who settled on Raven's Island with a native wife and children and a few relatives and servants. In forty years they had produced "a new and peculiar dialect of their own, broadening the softer vowels and substituting *th* or/for the original / sound in the parent ponapeian." Martius mentions that native boatmen in Brazil, who had grown up together, had each some little peculiarity of pronunciation. Such a difference

would produce a dialect in case of isolation. On the other hand, the ecclesiastics adopted the Tupi language and made it a general language for the province of Gram Para, so that it was used in the pulpit until 1757 and is now necessary for intercourse in the interior.<sup>4</sup> The Gauchos of central Uruguay speak Spanish with harsh rough accents. They change *y* and // into the French *y*.<sup>5</sup> Whitney and Waitz thought that all American languages

proceeded from a single original one. Powell thought that they were "many languages, belonging to distinct families, which have no apparent unity of origin." <sup>6</sup> Evidence is adduced, however, that "the same aboriginal peoples who named the waters of North America coined also the prehistoric geographical titles in South America." <sup>7</sup> The Finns and Samoyeds are, from the standpoint of language, practically the same race. The two tongues present the highest development of the agglutinative process of the Ural-Altaic languages.<sup>8</sup>

139. Taking up and dropping languages. The way in which languages are taken up or dropped is also perplexing. Keane<sup>9</sup> gives a list of peoples who have dropped one language and taken up another; he also gives a list of those who have changed physical type but have retained the same language. Holub<sup>10</sup> mentions the Makololo, who have almost entirely disappeared, but

<sup>1</sup> Ehrenreich, *BerL Mus.* (1891), II, 9. <sup>6</sup> *Bur. EthnoL*, VII, 44.  
<sup>2</sup> Schomburgk, *Brit. Guiana*, I, 227. <sup>7</sup> *PSM*, XLIV, 81.  
<sup>3</sup> *Caroline IsL*, 175. <sup>8</sup> *JAI*, XXIV, 393.  
<sup>4</sup> Spix and Martius, *Brasilien*, 927. <sup>9</sup> *Ethnology*^ 202.  
<sup>5</sup> *JAI*, XI, 41. <sup>10</sup> *Siebenjahre in Sud-Afrika*, II, 173.